

# REPORT

## ON

# NATIVE PAPERS

### For the Week ending 7th February 1874.

#### LIST OF NEWSPAPERS.

ANGLO-MARA'THI.			
1	The Indu Prakásh	Bombay	Weekly.
2	" Native Opinion	Do.	"Do.
3	" Dnyán Prakásh	Poona	Bi-weekly.
4	" Suryodaya	Tanna	Weekly.
5	" Maharástra Mitra	Sátára	Do.
6	" Loka-Kalyánechhu	Poona	Do.
7	" Bodha Sudhákar	Sátára	Do.
8	" Arunodaya	Tanna	Do.
9	" Jagan Mitra	Ratnagiri	Do.
10	" Dnyán Chakshu	Poona	Do.
11	" Dnyánodaya	Bombay	Do.
12	" Belgám Samáchar	Belgám	Do.
MARA'THI.			
13	The Prabhákar	Bombay	Bi-weekly.
14	" Wartamán Dipiká	Do.	Weekly.
15	" Nyáya Sindhu	Ahmadnagar	Do.
16	" Shubha Suchak	Sátára	Do.
17	" Parashu	Jamkhindi	Do.
18	" Kalpataru	Sholápur	Do.
19	" Khandesh Waibhaw	Dhúlia	Do.
20	" Satya Sadan	Alibágh	Do.
21	" Násik Writt	Násik	Do.
22	" Hitechhu	Kaládgí	Do.
23	" Dnyán Bodhak	Dhárwád	Do.
24	" Satya Shodhak	Ratnágiri	Do.
25	" Hindu Punch	Tánná	Do.
26	" Winoda Pratoda	Sátará	Do.
27	" Subodha Patrika	Bombay	Do.
28	" Dhárwád Writt	Dhárwád	Do.
29	" Anand Writt	Sholápur	Do.



ANGLO-GUJARATI.			
30	The Gujarát Mitra .....	Súrat .....	Weekly.
31	„ Surya Prakásh .....	Do. ....	Do.
32	„ Hitechchu .....	Ahmedabad.....	Do.
GUJARATI.			
33	The Bombay Samáchar.....	Bombay .....	Daily.
34	„ Jám-e-Jamsed .....	Do. ....	Do.
35	„ Akhbáre Sowdagar .....	Do. ....	Do.
36	„ Rást Goftár and Satya Prakásh .....	Do. ....	Weekly.
37	„ Pársi Punch .....	Do. ....	Do.
38	„ Wepár Patra .....	Do. ....	On China Mail days.
39	„ Yajdán Parast .....	Do. ....	Weekly.
40	„ A'rya Mitra .....	Do. ....	Do.
41	„ Deshi Mitra .....	Surat .....	Do.
42	„ Sindh Samáchar .....	Kurrachee .....	Do.
43	„ Samsher Báhadur .....	Ahmedabad.....	Do.
44	„ Ahmedabad Samáchar .....	Do. ....	Do.
45	„ Khedá Wartamán.....	Khedá .....	Do.
46	„ Káttewád Samáchar .....	Rájkot.....	Do.
47	„ Bharuch Wartamán .....	Bhadoch .....	Do.
48	„ Niti Prakásh.....	Khedá .....	Do.
49	„ Duniádád .....	Nadiád .....	Do.
50	„ Subodha Patrika .....	Bombay .....	Do.
HINDUSTANI.			
51	The Kushful Akhbár .....	Bombay .....	Weekly.

*Note.*—The various notices have been collected under different heads, which are printed in italics.

The names of newspapers are printed in italics, and the number of the newspaper in the list at the beginning of the report is printed in brackets after the name.



*The Public Administration.*

The *Dnyán Prakásh* (3) of the 2nd February sincerely thanks His Excellency the Viceroy and His Honor the Lieutenant-Governor of Bengal for their adopting various measures to ward off the evils of the impending famine in Bengal. The people of this country, observes the *Dnyán Prakásh*, cannot but see that their rulers are not only full of good professions, but at times they actually act according to those professions. In the matter of this famine, the people see with gratitude and joy that the Viceroy and the Lieutenant-Governor of Bengal have been assiduously exerting themselves to save the unfortunate people. His Excellency the Viceroy has humanely promised to forego his annual visit to Simla, which costs the State five or six lakhs of rupees. Measures are devised to send labourers from the famine-stricken districts of Bengal to Burmah, where there is a great demand for them. These really Christian measures for the relief of the thousands of the distressed poor, draw forth the admiration and gratitude of the whole of India for the energy, the great wisdom, and the noble sense of the kingly duty of its mighty English rulers.

The same contains a communicated article headed "The Necessity of Emigration to some other Country." The article, after acknowledging that this country has received several benefits from the British conquest, observes that so far as regards the increase of the wealth of the country, the British conquerors have done little or nothing. The Government has established schools and colleges for general education; but there is not a single school throughout the length and breadth of this vast continent for teaching arts and industries, to enable its people to increase their material wealth. The great avarice of the European rulers in seeking to benefit their mother country, and their general course of conduct make it plain enough that there is no hope of their making any attempts to enrich this country materially and to make its people wealthy. There are now two occupations left to the people of this land—cultivation and service. The former has ceased to be remunerative, on account of the heavy land tax. Service is difficult to obtain, since the Europeans are to be provided first and the natives are to get only what remains. Thus, this source of occupation also is lessening day by day, from the number of Europeans coming out to this country. After drawing this sad picture of the prospects of the people of this country, the writer advises them to resort to emigration to better their prospects. He holds out Africa and its rich gold and diamond fields, as the proper land to which they should direct their foot-steps and where they should settle.

The *Lokakalyánechchhu*, (6) of the 31st January, but received on the 1st February, cursorily notices in a captious spirit the correspondence between the Government of India and the State Secretary regarding canal irrigation in India recently published. It observes that a perusal of this correspondence shews how liberal the State Secretary is in advising the Government of India; but, when the time for action comes, how openly does he withdraw from his professions. The contents of this correspondence also prove that the hope we hitherto entertained of obtaining redress for our grievances, if we carried them to the authorities in England, is illusory and ill-founded. The State Secretary knows very well our present grievous condition, and can imagine even better how much worse would it be in future; but, absorbed by his desire to benefit his own mother country, he is powerless to do anything beneficial for the empire whose destiny he rules. After giving a substance of the State Secretary's opinion regarding the different land tenures of this country, and referring to his hearty approbation of a moderate land settlement, the *Lokakalyánechchhu* observes:—"On the expression of this opinion our patriots here are elated with joy, and we do not wish to destroy their happiness so soon. The month of March is approaching, and when it comes it will show how many ryots have been ruined by the payment of the revised survey assessment; and then the public will be able to estimate the irrigation correspondence at its true worth."



A correspondent of the same, wonders why Government compels the cultivators of Khandesh to sow Hinganghaut cotton seed in their lands, when that seed does not grow well. The chief produce of the province of Khandesh is cotton; and the cultivators used from a long time since to sow Berar cotton. The soil of Khandesh is very congenial to this kind of cotton, and it grew luxuriantly and well, and repaid the labours of the cultivators; but the Government, with a desire to benefit the merchants in England, has for the last five or six years strictly prohibited the raising of Berar cotton, and compelled the cultivation of Hinganghaut and other kinds. The latter kinds of cotton do not grow well in Khandesh. On account of this change in the seeds, coupled with a heavy land assessment and other taxes, as well as on account of a scarcity or an excessive fall of rain during recent years, the ryots of that province have been ruined, their household property and cattle and lands first mortgaged and afterwards sold, either by their creditors or by Government, to meet the demands of the State.

Another correspondent of the same prefers a complaint against the management of the boarding house established at Dhúlia in connection with the training school at that place. The writer states that the boarding house is situated outside the town on the other side of the river. The boarders fall sick very often, and no medical attendance is provided for them. There appear two causes for the frequent sickness of the boarders. The locality of the boarding house is bad, and the boarders do not get good food. The writer charges the Superintendent of the boarding house with dereliction of duty in several particulars. The Superintendent has orders to take his food along with the boarders, as a precaution against bad food being prepared; but he does not do so, and takes his meals separately. The bad locality and the bad food tell on the health of the boarders, who frequently fall sick.

The *Arunodaya*, (8) of the 5th February, advocates in a leader the claims of the Vernacular press to be supplied by Government with copies of the published selections of its records in common with the English press, and points out the advantages of such a step. It thinks that the Vernacular press can usefully discuss the subjects treated in those selections, and that the discussion will lead to results beneficial both to Government and the people.

The same, in a short paragraph, observes that it is satisfactory to find that the attention of the Secretary of State for India has been attracted to the fact, that the existing land system of this Presidency, which considers Government as the sole proprietor of the land and the cultivators mere tenants-at-will, is not favourable to the improvement of cultivation; for under such a system the cultivator has no inducement to apply capital for the improvement of land which is deteriorating day by day; and the Secretary has arrived at the right conclusion, that a permanent settlement alone can improve cultivation. The question of the permanent settlement has been under discussion for the last twenty-five or thirty years, and there is no doubt about its proving beneficial. Within fifty years of its introduction the land will be vastly improved.

The *Dnyán Chakshu*, (10) of the 4th February, does not approve of the proposed removal of the Military Finance Offices from Poona to Bombay. General Barr, the late Controller, showed good and sound reasons for the removal of these offices from Bombay to Poona, and Government sanctioned his proposal, and it was carried out in 1865. About four lakhs of rupees have been spent to provide a building for these offices. The climate of Poona is decidedly more healthy than that of Bombay. Poona is also a cheaper place; and hence it is more beneficial to the employes of these offices, many of whom have built or purchased houses for living in. Notwithstanding all these advantages, there has been a rumour for the last three years that these offices are to go back to Bombay. No one seems to know the reasons of this return to the Presidency town; but they must be sound ones; Government must consider the matter well before it orders the removal.



The *Kalpataru*, (18) of the 1st February, opposes that provision of the Bill recently introduced into the Imperial Legislature for amending the Criminal Procedure Code, which takes away the jurisdiction which is possessed by the native magistrates at the Presidency towns for trying British-born European culprits. The attempt to abolish the jurisdiction of these magistrates is to create an invidious distinction, not very creditable to a government which calls itself civilized and enlightened. The British Government also calls itself an impartial government; but the above attempt to raise even the criminals of the ruling race far above the conquered people, is not in accordance with its profession. Manu, the great law-giver of the Hindus, is denounced for creating a caste distinction in favour of the Brahmins. The distinction was, no doubt, bad; but in Manu's case there was this excuse, that his code was framed in the rude and barbarous times when the world had made but little progress. The same excuse does not exist at present. We live in the enlightened 19th century, and ought to know much better than old Manu whom we pretend to ridicule.

The *Khándesh Waibhawa*, (19) of the 30th January, but received on the 3rd February, in notifying the annual exhibition to be held at the Máiji fair on the 9th instant and to continue for five days, and the prizes which will be given there, thanks Mr. Ashburner, the Revenue Commissioner, Northern Division, for founding this exhibition when he was Collector of Khandesh. This exhibition, says the *Waibhawa*, has produced good results. The corn, cotton and cattle of the province have improved since the founding of this exhibition, and it is hoped that Government will give more encouragement to this useful institution to obtain still better results. In regard to this exhibition one thing needs be observed. In it prizes are given for garden produce; but they are not commensurate with the requirements of the zillá. In Khandesh garden produce is not raised to the same extent as is done in the other districts of the Presidency. To bring up the former to the level of the latter, more encouragement than is given in the exhibition to garden produce must be held out. The authorities should do this either at this exhibition, or should open an independent institution by itself for that produce.

A correspondent of the same states, that since the recent arrangement of selling the court fee stamps through a Government servant, the people of Dhúlia have experienced inconvenience in getting these stamps. In Dhúlia these stamps are sold at the Treasury alone, and all people have to go there to get them; and they cannot be had until the Treasury opens. People from the districts, coming for legal business and requiring these stamps, have frequently to wait till office hours to get the stamps. These and other inconveniences are inflicted on the people by the new arrangement, which brings but small gain to the public Treasury. The writer requests the district authorities of Khandesh to consider duly the above representation and open Government shops in the bazars for the sale of these stamps at all hours of the day.

The *Satya Shodhak* (24) of the 1st February complains that of late numerous small robberies have occurred in the town of Ratnágiri. Bundles of firewood placed in front of houses, dhotees hung up to dry, cocoanuts on trees, and other small things are often stolen. People do not complain to the police of such small thefts; but the police ought not to assume that, since no complaints of thefts are made to it, thefts do not occur. The *Shodhak* thinks that the increase in the number of thefts is owing to the recent abolition of the system of sending policemen on their rounds in their respective beats at night, and their calling out reputed thieves and robbers, to ascertain that they are at home and are not engaged in the commission of their nefarious work. The system worked satisfactorily, and ought not to have been abolished. Though large robberies have not yet occurred, the thieves might be emboldened to commit them, if the present state of insecurity continues.



The *Shodhak* requests the Superintendent of Police of the Ratnágiri district to resume the system of the policemen, while on their rounds at night, calling out the reputed thieves and robbers at their houses as was done before.

The *Gujarát Mitra* (30), of the 1st February, observes that the former Judges of Surat, in disposing of applications for certificates of guardianship, heirship, &c., used to admit the fees paid by the winning party into the expenses to be paid by the losing one. The present Acting Judge, however, has changed the practice of his predecessors in office, and refuses to reckon the above fees among the expenses of the suits. The Acting Judge may write to the High Court and get the sanction of that tribunal for the change he has made; but, in the opinion of the *Gujarát Mitra*, the former practice was just, and its discontinuance is an injustice and hardship.

The same, in another place, remarks that the attendance in the Government Anglo-Vernacular School at Rándher is too small to justify the maintenance of a master on forty-five or fifty rupees a month in that institution. Either the people of Rándher should send more pupils to the school, or the educational authorities should abolish the institution, which is too expensive for the work it performs.

The *Surya Prakásh*, (31) of the 31st January, but received on the 3rd February, contains a rambling article headed "The Subjects of the British Indian Government." The article reiterates sundry complaints which have repeatedly appeared in the Vernacular press and noticed in the weekly summaries, such as the great rise in the price of salt, especially in the Surat zillá, in consequence of the stoppage of several salt works; the constant and rapid multiplication and alteration of laws, making their proper study and knowledge a matter of great difficulty, and leading to confusion; and lastly, the recent order of Government dispensing with the commissioned vendors and making over the work of selling stamped paper and the court fee stamps to subordinate Karkuns already doing other duties. These acts of Government are said to have created a wide-spread feeling of unrest among the people, and to have diminished the popularity of the English rule.

The same, in another leader, complains of the increase of heinous crimes in the Khedá zillá. The article opens with an assertion, that not a single week passes without more than one crime of the above description occurring in the above district. The people of the zillá appear to have been actuated by a diabolical spirit. They set fire to the dwelling-houses of their neighbours. They assault and murder their creditors. The roving herdsmen let loose their cattle into the standing crops of the cultivators with impunity. Rewards are offered, from time to time, by the Police and the Magisterial authorities for the apprehension of these offenders. If rewards are given to private persons for catching criminals, what is the use of the police? asks the *Prakásh*. To offer these rewards to private persons proves the inefficiency of the police. Let the money laid out in paying these rewards be employed in increasing and strengthening the police, and thereby rendering it equal to its duty. The authorities concerned are called upon to remedy soon this deplorable state of the Khedá Zillá.

The *Hitechchhu* (32) of Ahmadabad, of the 27th January, but received on the 1st February, joins the rest of the Vernacular press in condemning the recent arrangement made by Government for selling stamped paper and the court fee stamps. The article opens with a censure on the British Government for having made its Indian administration unprecedentedly costly, and having imposed a heavy tax, among other things, on public justice itself. The writer also complains that public justice has become under British Government not only enormously costly, but vexatiously dilatory. The substitution of the court fee stamps, in place of the former stamped paper, does not meet with the approbation of the *Hitechchhu*. It charges Government, in this matter of substitution, with too much regard for its own interests, and too little for those of the ryots. It thinks that



the small stamps are more liable to be missed or to be stolen with impunity than stamped paper. Then, proceeding to notice the recent order of Government doing away with the commissioned vendors, and imposing the work of selling stamps as an additional duty on some of the karkuns of the courts, the writer observes that the establishments of these courts are notoriously over-worked and under-paid, and Government has been contemplating revising their salaries for years together, without as yet finding time or inclination to settle that matter. The superior authorities, while ordering the above arrangement regarding the sale of stamps, appear to have altogether forgotten the fact, that the establishment of the judicial courts are saddled with more work than they can perform. Under the new arrangement the people will experience more difficulty in getting the stamps readily. The arrangement will also lead to much corruption. Government ought to be fully aware of this latter evil consequence. Here the writer takes the opportunity of referring to that section of the Indian Penal Code which makes both the receiver and the giver of a bribe punishable, and which is repeatedly condemned by the Native press as an unwise piece of legislation, more calculated to encourage the vice of corruption than to put it down. If Government were to exercise only one-tenth of the ingenuity, in devising the means of promoting the interests of the ryots, which it displays in promoting its own, it would take away the whole work of all public writers and of the public associations and render them completely idle. But when will such a happy day come, and the great authorities be more alive to their true duty? asks the writer in the *Hitechchhu*. (The *Samsher Bahadur*, (43) of the 28th January, but received on the 1st February, also contains a long article on the same subject, and condemns the order in terms of equal severity.)

The same, in common with other Vernacular papers, deplors the increase of the vile vice of adultery among the people under the enlightened and virtuous rule of the English Government, and earnestly asks the great authorities to devise some means to put down this great evil, which is so very destructive of social happiness and welfare.

The *Bombay Samachar*, (33) of the 31st January, but received on the 1st February, supports the petition of the Bombay Association against the High Court Procedure Bill of the Imperial Legislative Council, which makes Section 92 of the Criminal Procedure Code applicable to the Presidency towns, declaring that European criminals are triable before European magistrates only. The bill is denounced as a piece of unjustifiable class legislation, casting an undeserved slur on the Native magistrates of the Presidency towns. The *Samachar* knows no reason why this invidious distinction should be made between the Native and the European magistrates. If the former cannot be trusted with the power of trying European criminals, they should not be trusted with any magisterial power at all. The *Samachar* is sorry to find the English Government constantly and rapidly widening the distinction between its European and Native subjects.

The *Akhbâre Sowdagar*, (35) of the 3rd February, has a leader headed, "The Books used in the Government Schools." A committee was some time ago appointed by Government, says the writer, to examine the books now used in the Government schools, and to report whether any, and what change, is desirable in them. Nothing is known as yet as to what that committee has reported on this subject of much public importance. The *Sowdagar* then briefly alludes to the labours of Mr. Howard, the late Director of Public Instruction, in this matter, and, after pointing out the desirability of excluding Christianity from these school-books, observes that at present difficulty is experienced by the public in getting copies of the authorized school-books; and as Government has reserved their copyright and prevents private printers from printing them, it is its duty to keep a good supply of them in its dépôt for public sale. The *Sowdagar* also requests Government to publish the report of the committee above referred to.



The *Rast Goftar*, (36) of the 1st February, again complains of poor patients being refused medical advice and relief, by the doctors in charge of the few charitable hospitals of Bombay, under the gratuitous supposition of those patients being well-to-do people; and once more calls on the Government to use some stringent means to remove the complaint, if it be true. The writer admits that good and able doctors, such as Drs. Morehead and Peet, in former times occasionally found it necessary to exercise their discretion and to refuse admission to persons who, though able to pay for the medical aid they required, tried from reprehensible niggardliness to avail themselves of the charitable institutions chiefly provided for the poor. But now-a-days a refusal on the above ground has become so very general, and so many persons are sent away from these institutions,—the Sir Jamsetji Hospital and the Eye Hospital of Sir Cawasji Jahangir,—that injustice and hardship must have occurred in several cases of real poverty. It is a great blunder to pretend to judge of a person's circumstances from his mere dress, or even from his pay. It is also a grave mistake to give the power of refusing admission into a charitable institution to the handsomely paid doctors, to be used by them at their mere discretion. These officers are liable to use this power wrongly, under the temptation of increasing their private practice, and thus to defeat the noble object the philanthropic founders of those charitable institutions had in view in endowing them.

The *Arya Mitra*, (40) of the 1st February, in an article headed, "The Spirit of the Mofussil affecting Bombay," after alluding to the notorious Wiramgám Mahájan and Mawá Mahájan cases, which resulted from an interference with the religious prejudices of the people, and in which poor natives were punished for opposing that interference, observes that such an undue interference with the old and religious customs occurs frequently in the Mofussil; and now the same spirit seems to threaten Bombay also. The writer in the *Arya Mitra* has heard that the police prevent bullock carts from passing on the Queen's road on the Backbay shore from 9 to 11 A.M. and from 4 to 6 P.M. He has also heard that the police has received orders to prevent the carrying of any Hindu corpse by that road, and to shut up the gate of the Hindu cremation ground situated on the side of that road, during the hours mentioned above. These fine orders are said to have been issued, sarcastically observes the *Arya Mitra*, for the comfort and convenience of the Europeans and the big Native Shetias who drive on that road during the hours abovementioned. The orders are denounced as unjust and partial, and therefore inconsistent with the just, impartial, and tolerant British administration. No prohibition is made to the European or the Pársi funeral processions on that road. Then, why should the funeral processions of the Hindus only be prohibited? Why, again, should the drivers in bullock carts be deprived of the use of this public road? The Sonápur cremation ground is the private property of the Hindu community, and the police has no right to close its gates at any hour. Another equally objectionable order has been issued, prohibiting the people from bathing in the sea on the side of the above road and the Wálkeshwar road from 5 to 8 A.M. and from 4 to 8 P.M., apparently in the interests of the Europeans and the influential Shetias, who use those roads during the above hours for enjoying the fresh sea breeze; but, if the poor people are not to bathe at those hours, should they do so at night to the danger of their limbs and even of life; or in the noon, abandoning their daily occupations? This order will also interfere with the religious customs of the people. People believe it religiously meritorious to bathe in the sea on some sacred days. They also bathe in the sea in the hot season when they go to a funeral. The above order will interfere with all these customs. Those who issued these orders appear to attach more importance to the mere sentimental ideas of the influential and the rich than to the solid comfort and real convenience of the poor masses. The superior authorities should see the injustice and hardship of these orders, and cause them to be cancelled.



The editor of the *Deshi Mitra*, (41) of the 29th January, but received on the 1st February, says that while making his usual nocturnal rambles through the city (Surat,) he found the public road in the Limbu Sheri, near the Char Khána Chaklá, very densely crowded by people, who had assembled there to hear the kirtan or preaching of one, Gágarbhat, to the great inconvenience of the passengers. The editor warns both the preacher and his audience not to obstruct the public road, to the annoyance of the passengers, and asks the police to look to this matter.

The *Sindh Samáchar*, (42) of the 28th January, but received on the 3rd February, complains of the great prevalence of the vice of gambling (apparently at Karáchi), and asks the local police to be more careful in putting down this source of the crime of theft.

The *Samsher Báhádúr*, (43) of the 28th January, but received on the 1st February, after briefly lamenting over the decline of commercial probity and virtue among the Sattá merchants and Sattá dealers of Ahmadabad, observes that people themselves formerly used to carry money to their creditors, preferring their honesty and credit to escaping personal poverty and even ruin; but now they resort to roguery and tricks, to avoid just payments due from them. They pick false quarrels with their creditors, and even employ paid bullies and false accusers to escape the payment of their liabilities. Recently one, Bhikhá Bokh, at the instigation of some dishonest persons, as the writer learns, preferred a complaint before Mr. Rájá-bháí, one of the Magistrates of Ahmadabad, that in an affray which occurred in the share bazar he lost an article of his apparel, and he suspected so and so, and prayed the Magistrate to have his house searched. The Magistrate, without a proper enquiry into the complaint, issued a search warrant in the evening, and the houses of the respectable persons against whom it was issued were attached during the night, to the great inconvenience of the inmates. Next day the houses were searched, and nothing was found in them; and the informant also confessed that he had no certain knowledge as to who took away his article, but he made the complaint before the Magistrate, as he was instructed and paid to do so by certain persons! The editor takes this opportunity of reading a severe sermon to the Magistrate against issuing search warrants so easily, without proper enquiries, and on the evil consequences of such a hasty proceeding.

The same, in another place, observes that the crime of petty theft, which is now on the increase in various places, is the result of the rapidly increasing poverty among the masses, in consequence of the decline of useful industries and want of honest modes of earning livelihood. If Government is really anxious to lessen the amount of crime in the country, it must devise means to enable the people to earn their bread in an honest way. Unless something is done in this line, no amount of efficiency in the preventive means, such as police, will ever effect the object in view. Government is implored to ponder over this grave matter.

#### *Municipalities.*

The *Dnyán Prakásh*, (3) of the 2nd February, censures the present Managing Committee of the Poona Municipality for exhibiting a desire to undo some of the good work done by the Managing Committee immediately preceding it. There are many instances, observes the *Dnyán Prakásh*, of an exhibition of this censurable desire of the present Managing Committee; but it suffices here to notice only two of them. The *Dnyán Prakásh* mentions the instance, several times published by it before, that the present Managing Committee has, without sufficient cause, discontinued the water sold to several house-holders by means of pipes, and stoped the work of giving it to numerous applicants, which work the late Managing Committee had begun with the sanction of the General Committee and for the public good. The other instance mentioned by the *Dnyán Prakásh* is



that of the butchers of Poona. The late Managing Committee rented a building, and wanted to bring all the butchers' shops into that building. It gave the butchers the requisite notices to remove their shops into this building. In the meanwhile the old Committee went out, and the new Committee came in. The latter apparently wished to undo the work of its predecessor. The members of the new Committee encouraged the butchers in their attempt to disregard the notices mentioned above, and gave them assurances that it would help them in this matter. But fortunately Mr. Ritchardson, the City Magistrate, saw the design of the Managing Committee, summoned the butchers, fined some of them for having opened their shops in other places than the municipal building, and told the rest in open court that if they did not comply with the municipal requisition he would fine them also, as the Managing Committee had no authority to break the orders of the General Committee, which he knew well enough; and that, notwithstanding this notice by him, if the Managing Committee insisted in encouraging the butchers in their attempt to evade the notices, he would proceed against it. The Magistrate deserves the thanks of the people for thus abating the nuisance of the butchers' shops, which the present Managing Committee very unadvisedly wanted to continue.

A correspondent of the *Arunodaya*, (8) of the 1st February, severely censures the Municipality of Cullíán for want of good arrangements in extinguishing the fire which recently occurred in the bazar at the Cullíán Bunder, and by which several houses were completely burnt down. The Municipality had no hatchets, crowbars, ropes, and other things necessary to cut off and pull down houses, and consequently one or two houses caught fire before these necessary implements were obtained and used, and the fire was put down by the aid of fire engines. The Corporation had also no casks to bring water, nor torches to give light, to the people who were magnanimously working hard to subdue the raging fire.

The *Kalpataru*, (18) of the 1st February, is much pleased with the members of the Managing Committee of the Sholápur Municipality. The Managing Committee, says the *Kalpataru*, is composed of fit and appropriate members. There exists in that body all the elements necessary to ascertain the true wants and requirements of the town. The *Kalpataru* is glad to see the Municipality is building a road with an under-ground main drain from Malkárjun's temple to Chowpádá, and recommends the Corporation to construct a similar road from Withobá's temple to Degámwes at an early date, and save the large annual expenditure which is now necessarily made on its repairs in its present condition. The Corporation is also reminded about bringing water into the town, for which the *Kalpataru* has been asking for some time past.

The *Bombay Samáchar*, (33) of the 31st January, but received on the 1st February, observes that a number of tents are pitched on the Esplanade on one side of the band-stand, and their owners are allowed to occupy the municipal ground without being made to pay any rent for so doing. The writer is astonished at the connivance of the Municipal authorities at this occupation of one of the best spots in the island, free of charge. Do not the owners of these tents enjoy the common municipal comforts and conveniences? Why should they then be exempted from contributing to the municipal expenditure? The attention of the Municipal Commissioner and of the Municipal Corporation is drawn to this matter.

The *Arya Mitra*, (40) of the 1st February, repeats the old complaint, that the poorer inhabitants of Bombay, though compelled to pay the light rate, have no lights in their quarters, and mentions the Bhandári Moholá, the Withál Wádi and the Bábulnath roads as the localities which suffer the above injustice. The Municipal authorities are accused of taxing the poor and uninfluential for the benefit of the rich and the influential, and are asked to be more just and impartial in the distribution of the municipal comforts and conveniences to all the taxpayers alike.



The *Samsher Bâhâdur*, (43) of the 28th January, but received on the 1st February, agrees with its local contemporary the *Hitechchhu* in censuring the Ahmadâbâd Municipality for resolving to spend a large sum in widening the road near the house of the Patchai Diwân, and in believing that the same amount can, with a greater public benefit, be spent in improving and widening some other more public and, therefore, useful roads, which are narrow and cause much inconvenience and sometimes lead even to greivous accidents. It differs, however, from that contemporary in the matter of the big lantern, and condemns the adverse remarks of that paper on the subject, as ill-natured and low-minded. It also praises the present Municipal Secretary, Mr. Raghunath Row, for his able and impartial management of the Municipal affairs.

#### *Native States.*

The *Gujarat Mitra*, (30) of the 1st February, in a communicated article, expresses its joy to notice the capture of a notorious outlaw, named Adoji of Giun-jâlâ, a village in the Wiramgâm Praganâ, by Karansingji, the brave Thâkore of Katoshan. The writer describes briefly where and how the desperate freebooter was overpowered and secured by the Thâkore and his men. The police of the Ahmadâbâd district have been trying to apprehend this man for a long time, but in vain. The father of Karansingji was also celebrated for his courage and skill in apprehending thieves and robbers, and his services in this matter have gained him the commendation of the Bombay Government. His good services during the last mutiny also obtained him the thanks of, and recognition in, a more solid form from the Home Government. The writer hopes that this recent service of this brave son, of a brave father, will be fitly brought to the notice of Government by the Political Agent, Mr. Legeyt.

The *Bombay Samâchâr*, (33) of the 31st January, but received on the 1st February, after referring to the great anxiety felt by the native public to know the verdict pronounced by the Baroda Commission, observes that that body must have condemned the maladministration of Malharraw, and the Indian Government has probably become very angry with that chief. But, what steps does the paramount British Government intend to take in this matter? If it resolves to invest the management of the Gâikwâri territory in a British officer, the arrangement will not meet with the approbation of a single Native. No Native, however strongly he may condemn the misrule of Malharraw, will approve of the idea of the Baroda State going into the hands of a British Administrator. The English Government has enough patronage in its hand to be bestowed on its own countrymen, and it may leave these few Native States to the ambition of Native talent and Native ability. Why should hundreds of Natives be deprived of a good field of getting lucrative and honorable offices for the sins of a weak prince? Again, whatever sins and crimes the Gâikwâr may have perpetrated, he should not be held solely responsible for them. An equal, if not a great, amount of blame can be very justly traced to the paramount English Government for those sins and crimes. The British Government occupies the position of an instructor and of a guide to its Native feudatories. It posts its Political Officers under different designations in their Courts, and communicates to them its wishes and instructions through these officers. Can it be believed that the paramount Government remains ignorant of the mismanagement of a feudatory Native State until it arrives at a pass when the nomination of a British Administrator becomes necessary? If it can remain ignorant so long, then the fault is its own. If Malharraw is guilty, let him and his evil advisers suffer for their crimes; but that is not a sufficient reason to make Baroda a British Province.

The *Rast Gofâtâr*, (36) of the 1st February, also referring to the rumour that the Baroda Commission has recommended in its report the appointment of a British Officer as a sole Administrator of the Gâikwâri kingdom, and Mr. Hope



is to be nominated to this new post, observes that such an arrangement, if really recommended by the Commission, and carried out by the Government of India, would not be very creditable to the British authorities. It would be a revival of the hated Dalhousiean annexational policy in another shape, and a virtual violation of the gracious assurance conveyed to the Princes and people of India by Her Majesty in Her great proclamation of 1859. The *Rast Goftar* has not the slightest sympathy for Malharráw. It has not a word to say in defence or in favour of that prince. He is past all hope of reclamation and improvement. It deprecates the rumoured virtual annexation, not in the interests of Malharráw, but in that of the native state of Baroda and for the credit of the good British name. In the opinion of the *Rast Goftar*, the proper way of settling this question would be to appoint an administrative council at Baroda, composed of some persons of that state of known probity, ability and of public influence, with Mr. Dádabhái, the Diwán nominated by the Gáikwár, at their head, to guide them with his knowledge of the enlightened principles of European administration. This suggestion, if adopted, would prove beneficial to the interests of the Gáikwár ryots, and would strengthen the faith of the Native states in the uprightness and liberality of the paramount Government. In short, it would meet with the approbation of every one except Malharráw and his wicked advisers, namely, the really guilty parties in this matter.

The *Khedá Wartmán*, (45) of the 28th January, but received on the 1st February, is sorry to hear of a case of assault, made on a false pretence, by the sepoys of the Nawáb of Khambáyat (Cambay) on a few police peons who had gone to the town of Khambáyat to make some purchases in its bazar. The policemen were beaten, plundered of their money, and taken prisoners to the Chabutrá (a native police station). If the above news be true, observes the writer in the *Khedá Wartmán*, English authority has undoubtedly been insulted in this matter at Cambay.

#### Miscellaneous.

The *Rast Goftar* (36) and many other Vernacular papers of this and of the last week notice the death of Dr. Livingstone, and pay to the great departed traveller, philanthropist and missionary, the hearty tribute of their admiration for the great services he has done to science and to humanity.

KRISHNA SHASTRI CHIPLONKAR,

Reporter on the Native Press.

Office of the Director of Public Instruction,  
Poona, 10th February 1874.